



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

SIGNS OF ALLAH'S LOVE ON HIS SLAVES

In a beautiful hadith Qudsi, Allah Informed us on His Love for His Beloved:

Prophet (blessings and peace of Allah be upon him) explained the way that will bring us closer to Allah, may He be glorified, in the most concise and clearest terms. Al-Bukhaari (6502) narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Allah says: 'Whoever takes a close friend of Mine as an enemy, I declare war on him. My slave does not draw closer to Me by anything more beloved to Me than that which I have made obligatory upon him, and My slave continues to draw closer to Me by doing naafil (supererogatory) deeds until I love him, and if I love him I will be his hearing with which he hears, his vision with which he sees, his hand with which he strikes and his foot with which he walks. If he were to ask of Me, I would surely give to him; if he were to seek refuge with Me, I would surely grant him refuge. I do not hesitate about anything that I want to do as I hesitate to take the soul of a believer, for he hates death and I hate to hurt him.'" This hadith clearly and concisely highlights the way to become a close friend of Allah, may He be exalted, for the one who wants to be one of His close friends.

The love of Allaah is "the status for which the righteous compete and strive... It is the nourishment of hearts and souls... the delight of the eyes... It is the life of which one who is denied it is dead... the light which the one who loses it is in deep darkness... the healing of which the one who is denied is sick... the joy which the one who is deprived of it lives in distress and pain...

It is the spirit of faith and good deeds... by means of which one may draw closer to Allaah... which, when it is absent, one is like a body in which there is no soul."

O Allaah, make us among those whom You love.

The love of Allaah has signs and causes which are like the key to the door. These causes include the following:

1 -Following **the guidance of the Prophet** (peace and blessings of Allaah be upon him). Allaah says in His Holy Book (interpretation of the meaning): h

"Say (O Muhammad to mankind): If you (really) love Allaah, then follow me (i.e. accept Islamic Monotheism, follow the Qur'aan and the Sunnah/prophetic teachings), Allaah will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most Merciful"

[Aal 'Imraan 3:31]

So he/she is Guided by Allah to Follow the right path, by closely following the path of our beloved prophet Muhammad SallAllahu alayhi wa sallam. Therefore a person who innovates OR is very reluctant to do the sunnah simply means that he/she is deprived of Allah's Love. This is because the consequence of an innovator is severe in the hereafter:

- Deprived from drinking the water for al Kawthar
- Hellfire

2-5 - Being humble towards the believers and stern towards the kaafirs disbelievers, waging jihad (a battle/struggle) for the sake of Allaah, and not fearing anyone or anything but Him. Allaah has mentioned these qualities in a single verse, in which He says (interpretation of the meaning):

"O you who believe! Whoever from among you turns back from his religion (Islam), Allaah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting/striving in the way of Allaah, and never fear of the blame of the blamers"

[al-Maa'idah 5:54]

In this verse Allaah describes the attributes of those whom He loves, the first of which is: humility and not being arrogant towards the Muslims, and being stern towards the kaafirs disbelievers, and not humbling or humiliating oneself before them. They (the ones whom Allaah loves) strive for the sake of Allaah, against the Shaytaan, the kuffardisbelievers, the hypocrites and the evildoers, and they strive against their own selves (jihad al-nafs). They do not fear the blame of any blamer, because so long as they are following the commands of their religion, he will not care about anyone who mocks him or blames him.

6 - Doing naafil (supererogatory) acts of worship. Allaah says - according to a hadeeth qudsi (divinely inspired saying of the Prophet) - "My slave keeps drawing near to me by means of supererogatory acts of worship until I love Him."
Supererogatory acts of worship include naafil prayers, charity, 'Umrah, Hajj (minor and major pilgrimage to Makkah) and fasting. h

8-12 - Loving, visiting one another, helping one another (financially) and offering sincere advice to one another for the sake of Allaah.

These attributes were mentioned in a single hadeeth (narration) in which the Messenger (peace and blessings of Allaah be upon him) narrated that his Lord said:

"My love is guaranteed for two who love one another for My sake; My love is guaranteed for two who visit one another for My sake; My love is guaranteed for two who help one another (financially) for My sake; My love is guaranteed for two who uphold ties with one another for My sake."

Narrated by Ahmad, and 4/236 and 5/236; al-Tanaasuh by Ibn Hibbaan, 3/338; the two ahaadeeth were classed as saheeh by Shaykh al-Albaani in Saheeh al-Targheeb wa'l-Tarheeb, 3019, 3020, 3021.

What is meant by "two who visit one another for My sake" is that they only visit one another for the sake of Allaah, seeking thereby His pleasure for their loving one another for His sake or cooperating in worshipping Him.

From al-Muntaqa Sharh al-Muwatta', hadeeth 1779.

13 - Being tested. Calamities and disasters are a test for a person, and this is a sign that Allaah loves him, because this is like medicine: even though it is bitter, but still you offer the medicine, despite its bitterness, to the one whom you love; and Allaah's is the highest description. According to a saheeh hadeeth (authentic narration): "The greatest reward comes from the greatest trial. When Allaah loves people, He tests them, and whoever accepts it gains the pleasure of Allaah and whoever complains earns His wrath.

Narrated by al-Tirmidhi, 2396; and Ibn Maajah, 4031; classed as saheeh by Shaykh al-Albaani.

For calamities to befall the believer is better than punishments being stored up for him in the Hereafter. How can it be otherwise when he is raised in status and his bad deeds are erased thereby? The Prophet (peace and blessings of Allaah be upon him) said: "When Allaah wills good for His slave, He hastens his punishment in this world, and when He wills bad for His slave, He withholds his sins until he comes with them on the Day of Resurrection."

Narrated by al-Tirmidhi, 2396; classed as saheeh by al-Albaani.

The scholars have explained that the one from whom calamities and trials are withheld is the hypocrite, for Allaah withholds [his punishment] in this world, so as to bring him with all his sins on the Day of Resurrection.

O Allaah, make us among those whom You love.

If Allaah loves you, do not ask about the good that you will attain and the virtue that you will acquire... it is sufficient for you to know that you are the beloved of Allaah. The great fruits of the love of Allaah for His slave are as follows:

1 - People will love him and he will be accepted on earth, as it says in the hadeeth narrated by al-Bukhaari (3209): "When Allaah loves a slave, He says to Jibreel, 'I love so-and-so, so love him,' so Jibreel loves him and then calls out to the people of

heaven, 'Allaah loves so-and-so, so love him,' and the people of heaven love him, and then acceptance is placed in the Earth for him."

2 - What Allaah has mentioned in the hadeeth qudsi of the great virtues of those whom He loves. It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him." Narrated by al-Bukhaari, 6502.

This hadeeth qudsi includes a number of benefits of Allaah's love for His slave:

- (i) "I am his hearing with which he hears" i.e., he does not listen to anything but that which Allaah loves.
- (ii) "his seeing with which he sees" i.e., he does not see anything but that which Allaah loves.
- (iii) "his hand with which he strikes" i.e., he does not do anything with his hand but that which Allaah loves.
- (iv) "and his foot with which he walks" i.e., he does not go towards anything but that which Allaah loves.
- (v) "Were he to ask [something] of Me, I would surely give it to him" i.e., his du'aa's (supplications) are heard and his requests are granted.
- (vi) "and were he to ask Me for refuge, I would surely grant him it" i.e., he is protected by Allaah from all things...

SO WHAT ARE THE SIGNS OF THOSE WHOM ALLAH HATES?

Having these traits does NOT necessarily mean that Allah Hates you, but it is part of a sign:

Al-Bukhaari (1367) and Muslim (949) narrated that Anas ibn Maalik (may Allah be pleased with him) said: A funeral passed by and they spoke well of (the deceased). The Prophet (blessings and peace of Allah be upon him) said: "It has become certain." Another funeral passed by and they spoke badly of (the deceased). The Prophet (blessings and peace of Allah be upon him) said: "It has become certain." 'Umar ibn al-Khattaab (may Allah be pleased with him) said: What has become

certain? He said: "For the one of whom you spoke well, Paradise has become certain, and for the one of whom you spoke badly, Hell has become certain. You are the witnesses of Allah on earth."

·He loves that which Allah, may He be exalted, hates, and he hates that which Allah loves

Allah, may He be exalted, said of the people of faith whom He loves (interpretation of the meaning):

"but Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger SAW) hateful to you. These! They are the rightly guided ones"

[al-Hujuraat 49:7].

·He gets carried away in sin, transgression and misguidance, moving from one sin to another, and he is not enabled to repent, and he dies in that state.

·He persists in keeping company with people of sin and avoids people of faith.

The Messenger of Allah (blessings and peace of Allah be upon him) said: "A man will follow the way of his close friend, so let one of you look at who he takes as a close friend." Narrated by Abu Dawood, 4833; classed as hasan by al-Albaani in Saheeh Abi Dawood etc.

·He does not adhere to the duties enjoined by Allah and the pillars of Islam. So you only see him neglecting the prayer, too lazy to offer it, and ignoring the rights of Allah and the rights of His slaves, not caring about the consequences of that in this world and the Hereafter.

·He hates advice and resents the one who offers it; if he is instructed to do something good or is told not to do something bad, he takes pride in his sin. Allah, may He be exalted, says (interpretation of the meaning): "And when it is said to him, 'Fear Allah', he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest" [al-Baqarah 2:206].

·He is hostile towards the people of faith, and he takes the people of disobedience as friends; he loves and hates for something other than the sake of Allah, and is based on that which is not pleasing to Allah. If he loves it is not for the sake of Allah and if he hates it is not for the sake of Allah.

·He hates that which Allah loves and he loves that which Allah hates.

·He has the characteristics that Allah dislikes, such as lying, deceiving, betraying, backbiting, malicious gossip and so on, characteristics that Allah hates and He hates those who have those characteristics. If a person acquires any characteristic that Allah hates, to such an extent that it becomes second nature to him and part of his

character, this is something that exposes him to the wrath and hatred of Allah, for Allah when Allah hates a characteristic, He hates for people to adopt it .

·He is one of those who show off and seek to enhance their reputation, one of those who boast, are proud and arrogant, and feel themselves to be above submitting humbly in servitude to Allah.

·His attachment to his religion is weak, and he is more attached to his whims and desires; he only strives to fulfill his desires and evil inclinations, until he becomes like one who has taken his whims and desires as his god.

·He strives hard for worldly gain, but he is heedless about matters of the Hereafter.

Allah, may He be exalted, says (interpretation of the meaning):

“Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (far away from Allah’s Mercy)”

[al-Isra’ 17:18].

al-Bukhaari (6435) narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Wretched is the slave of the dinar and dirham and fine clothing, if he is given he is pleased and if he is not given he is displeased.”

·He gives in to major sins that incur the wrath and anger of Allah, such as zina, consuming riba, slandering chaste women and the like, then he is not enabled to repent.

·He is foul mouthed, evil, a slanderer and evildoer; people avoid him because of his rudeness, bad ways, wrongdoing and transgression of the limits set by Allah.

The Messenger of Allah (blessings and peace of Allah be upon him) said: “The worst of people in status before Allaah on the Day of Resurrection will be those whom the people leave alone for fear of their evil.”

Narrated by al-Bukhaari, 6032; Muslim, 2591.

·He imitates the disbelievers and evildoers, and hates to resemble the people of faith.

·He commits shirk and falls into it, then he is not enabled to repent from it. Shirk is the worst characteristic a person may have and it exposes him to the wrath and anger of Allah.

To sum up, if a person has the characteristic of obedience to Allah and to His Messenger, then he may be one of those whom Allah loves; if a person persists in

disobedience to Allah and His Messenger, then he deserves to incur the hatred and wrath of Allah. h

By the same token, it cannot be said of any particular individual that Allah loves this person or that Allah hates this person.

Al-Bukhaari (3332) and Muslim (2643) narrated from Ibn Mas'ood (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said: "A man may do the deeds of the people of Hell until there is nothing between him and it but a cubit, then the decree overtakes him and he does a deed of the people of Paradise, and thus enters Paradise. And a man may do the deeds of the people of Paradise until there is nothing between him and it but a cubit, then the decree overtakes him and he does a deed of the people of Hell and thus enters Hell."